



GLOBALIZATION AND ASSAMESE WOMEN: A STUDY OF THE NOVEL "SAHEBPURAR BOROSHUN" BY ANURADHA SHARMA PUJARI

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ABSTRACT

Globalization means a global interconnection. Globalization has given a new dimension to the world's literature. Literature has brought together cultures from different parts of the world so that people from one country can learn about the civilizations and cultures of other countries and improve their lives with that knowledge if necessary. The world literature created by globalization has created a new woman who refuses to be a part of the male-dominated society. Under the influence of globalization, women have become a force that has enabled them to judge their own existence. They are able to protest with their voices against the exploitation of the patriarchal society and demand equality with men. Women are now strong enough to live the life they want with their own psychological inspiration. This is the effect of globalization. This new identity of women we read in the pages of world literature is reflected in the creation of the popular writer Anuradha Sharma Pujari of Assam. This paper discusses the concept of new women created by globalization based on the popular novel "Sahebpurar Boroshun" by Anuradha Sharma Pujari.

KEYWORDS: Globalization, Literature, Patriarchy, Feminism

INTRODUCTION

Globalization means a global interconnection. Globalization is a widespread concept of the present era. It has led to the rapid expansion of trade between the countries of the world. Political, economic, social, literary and cultural globalization has turned the whole world into a global community. No one can deny the contribution of globalization for the overall development of the people of the world.

Globalization as a concept enables flow: flow of ideas, flow of goods, flow of human resources, movement of people, expansion of literature and culture, etc. According to Edward S. Herman, *"Globalization means the expansion of management and practices beyond international boundaries. At the same time, it is the constantly expanding and parallel changing opportunities and economic relations."*

Perhaps under the influence of globalization, today's society is much stronger and individuals have become more outspoken and courageous. Globalization has taught people to move forward with news at home and abroad. Literature is accumulated treasure. It is the backbone of society. Today, as a result of globalization, literature and culture of different countries and abroad have inspired people to live as human beings. Globalization has given literature a new dimension. Globalization has given a new dimension to the world's literature. The cultures of the regions have been integrated and people of one country today have known about the civilizations and cultures of other countries and improved their lives with that knowledge.

The world literature created by globalization has created a new woman who refuses to be a part of the patriarchal society. Under the influence of globalization, women have become a force that has enabled them to judge their own existence. They are able to protest with their voices against the exploitation of the male-dominated society and demand equality. Women are now strong

enough to live the life they want with their own psychological inspiration. This is the effect of globalization. This new identity of women can be found in the pages of Anuradha Sharma Pujari's 'Sahebpurar Boroshun'. The novel, written in 2003 voices how modern women do not want to marry for financial security and social acceptance. It shows how in the present time women have the choice of choosing their life partners and also their way of life. In brief the novel begins with the protagonist Barsha's eagerly anticipated reunion with her long-term boyfriend and now fiancé, Prantik, takes an unexpected turn. The man she remembers as an idealistic socialist, deeply committed to social causes, has undergone a profound transformation during his time in the United States. He has become a staunch capitalist, embracing a world of wealth and privilege. Barsha's initial excitement quickly gives way to disappointment as she grapples with the stark contrast between her memories and the present reality.

Prantik's transformation challenges Barsha to confront the complexities of personal growth and changing values. It raises questions about the impact of time, experience, and exposure on an individual's beliefs and convictions. The novel explores how people can evolve and adapt, sometimes in ways that are unexpected or even disheartening to those who hold them dear.

Amidst the disillusionment, Barsha encounters Hussain, a passionate social activist working tirelessly for the betterment of marginalized communities through his NGO. Through her interactions with Hussain and her exposure to the challenges faced by the less privileged, Barsha undergoes her own transformation. She begins to question her own priorities and aspirations, ultimately finding a deep-seated desire to contribute to the welfare of marginalized communities.

Barsha's decision to join Hussain's NGO reflects her newfound purpose and a commitment to making a positive difference in the lives of those in need. The novel paints a vivid picture of her

journey, as she evolves from a person focused on personal happiness to someone dedicated to social justice and the empowerment of marginalized individuals.

"Sahebpur Barashun" is a compelling exploration of how personal change can influence relationships, values, and life choices. It delves into the complexities of human nature and the ways in which our beliefs and priorities can shift over time. Through Barsha's transformation, the novel offers a thought-provoking reflection on the potential for personal growth and the pursuit of a meaningful and purposeful life.

If we talk about the condition of women in Indian society, history reveals that in Ancient India women enjoyed respect and equality in the society. However, their condition started dilapidating since the post-Vedic era. The Muslim rulers of the medieval period forced women inside the four walls of the house, robbing them of their position in the public sphere. The British Rule further deteriorated the situation. Circling back to globalization, one cannot deny that it was under the influence of globalization that the concept of the place of women in Indian society regained importance in the minds of social leaders, activists and the general public in the second half of the nineteenth and first half of the twentieth century. It was during this time that people became aware of women's personal freedom and right to make their own decisions about their lives. It was during this time that a revolt began for women to ignore the narrow concepts of male-dominated society and live their own lives. Women denied themselves as objects of enjoyment in a consumerist male-dominated society and began to protest that women also have personality and the right to freedom. It was in the context of this rebellion and protest that the concept of the new woman was born. This new woman also appeared in Assamese society. Therefore, it is important to understand the importance of these issues.

The concept of women's freedom emerged in a patriarchal society when formal education opened up for women as a result of globalization and various social movements for women's education and women's independence. Until the end of the nineteenth century, women in Assamese society had to remain loyal to the narrow patriarchal society. There was no question of women's personal freedom during this period. Women were considered to be a machine to give birth only to preserve the offspring. However, in the early twentieth century, educated women of Assamese society began to participate in the world of work outside the home. Thus, women began to assert their rights in their lives and society. Women began to seek personal freedom along with men. Thus, globalization gave birth to new women in Assamese society.

Literature carries the message of transforming society. 'Sahebpur Barashun', published in 2003, reflects a situation in which women want to assert their full dignity in a society where men and women are equally educated. Barsha is a strong character. The novel begins with a female-centric concept and the main character is Barsha. The novel revolves around the rain. Each of the six chapters of the novel describes the life of Barsha. Barsha is an experienced and independent woman in the era of globalization. Individual mentality is different from person to person. Some like to live a comfortable and luxurious life and some feel happy working after enduring suffering, sun and rain. Some people are happy even when they are alone, and some people are very unhappy and lonely even though they have many partners. The novel covers various aspects of human life.

The female character created by Anuradha Sharma Pujari in the

novel is bright and brave with a female-centric feeling and who is outspoken. The character of the woman is very admirable. Barsha, who doesn't want to sacrifice her ideologies for love, may be thought by her lover Prantik to be characterless, a stigma for her family, but a brave and outspoken female character like Barsha is needed in a male-dominated society.

The novel begins at Sahebpura Railway Station in Bihar. The train had to stop at the small station for at least twelve hours due to an accident. The train was delayed for a long time and the passengers were worried about water and food. The heroine of the story, Barsha, was in an air-conditioned coach of the same train with Prantik. Prantik was the groom and boyfriend and the wedding was to be held in twelve days. They spent the night in the same AC coach on the train and enjoyed a heartfelt conversation, but some of Prantik's actions worried Barsha. Prantik was in the United States for two years. He came to Assam for his wedding with his girl friend Barsha from Delhi. Barsha was surprised to see Prantik's lustful gaze and wondered if she knew her future husband Prantik, who was to be married after a few days. This took Barsha away from Prantik. The relationship between man and woman is limited to the body. Barsha discovered along the way that although Prantik is educated, his thoughts and ideas are still influenced by the stormy mentality of the male centric society.

There was a rush for water on the train in the morning. There is still no shortage of water in the AC compartments. So Prantik is comfortable in the train. However, the passengers of the AC coaches, including Prantik, started closing the doors of their coaches as people would flock to the AC coaches for water. But Barsha could not bear it. Barsha wanted to keep the doors of their coach open for the anxious passengers. When Barsha opened the door and left, not to mention other passengers, she met a tall, noble-looking man with an occasionally white French cut beard. He asked Barsha if she could get a bottle of water. Barsha enthusiastically replied yes and went into the coach to take out one of the water bottles with her husband and the people closed the door. Barsha, however, disobeyed him and the passengers and took two of their water bottles and opened the door again in search of the tall French-cut bearded man. It was here that this educated woman, conscious of her personal dignity and valuing her tastes, began to protest against male domination. She found the man in the station office engaged in some serious discussion with the railway officials. Barsha went to give the man a bottle of water even though it was late but despite all the obstacles he asked her to give him two bottles of water instead of one. Barsha introduced herself to the man and she also came to know that his name was Shekhar Hussain. His mother was a Hindu and his father was a Muslim. After spending nearly twelve years in the US, he returned to India and started an NGO called "Insight" for seven years to help the oppressed people of the society.

A young boy was killed and many others were injured in the accident. These boys are young but they and the man around the station learned that they belonged to a family who earned their living by stealing from freight compartments waiting at the station. After helping the passengers who were in need of water, Barsha took Hussain to her future husband Prantik to introduce him to her future husband, a man of such a philanthropic ideal. Her future husband has been in the United States for only two years, but Hussain has been living in the same country for twelve years. Hussain had a love affair with a young American woman. But when she died of cancer, Hussain decided to live a single life in her memory. To relieve the loneliness of his single life, he returned to India to keep himself busy in the service of the poor. He opened a voluntary organization. Prantik could not greet such

a man openly. Barsha could not get a glimpse of Prantik's attitude even after three years of intimate relationship. Now that once she realized Prantik's attitude, she could not imagine spending her life with a man of such an attitude. To live with him would be to abandon one's tastes, to neglect one's own personality. This morning incident or accident may have been the reason for the man's spontaneous nature as well as his suspicious behavior towards Hussain. Prantik may suspect Barsha of falling in love with someone at first acquaintance.

Barsha decided that it was better to go to Tilua through Hussain's organization to serve the poor and needy than to marry such a young man. Barsha made a sudden decision to give up her beautiful life and live an ideal life in a rural village in Bihar. At least it may seem that it is just an immediate reaction of the imagination of an event, but the author has made the story so unusual and unrealistic in our contemporary society that she must be trying to make the ideals behind it clear. That ideal is the feminist ideal. Like men, women can live independently according to their ideals and tastes.

Anuradha Sharma Pujari's novel "Sahebpur Barashun" clearly reflects the concept of women's freedom. Barsha's decision to turn her back on the luxuries of life and embrace a life of hard work is a feminist commitment not to give up her personality. Barsha doesn't want to give up her personality and become a puppet who gives the keys to her future husband. *"Sorry Prantik. I cannot be your wife with what you think of me. I will have no dignity in life."* (p. 36) Barsha is a strong woman, an independent woman, a modern woman.

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